2: Ling & Ruey--218 E-5 (1933) 1947 AE5 Miao AE5

/147 cont./

*782 and /Illus. 65 appears here/ /148/ rain clothes. The bamboo tube is in front of me, and the bell is wound with red and green strips of cloth. My patron saint is standing beside the smoke from the wax. My teacher stands beside the knife. I ascend on the smoke of the wax. Now I have reached the land of the spirits /shen/. I am already with the four kan lo kuei. If you have

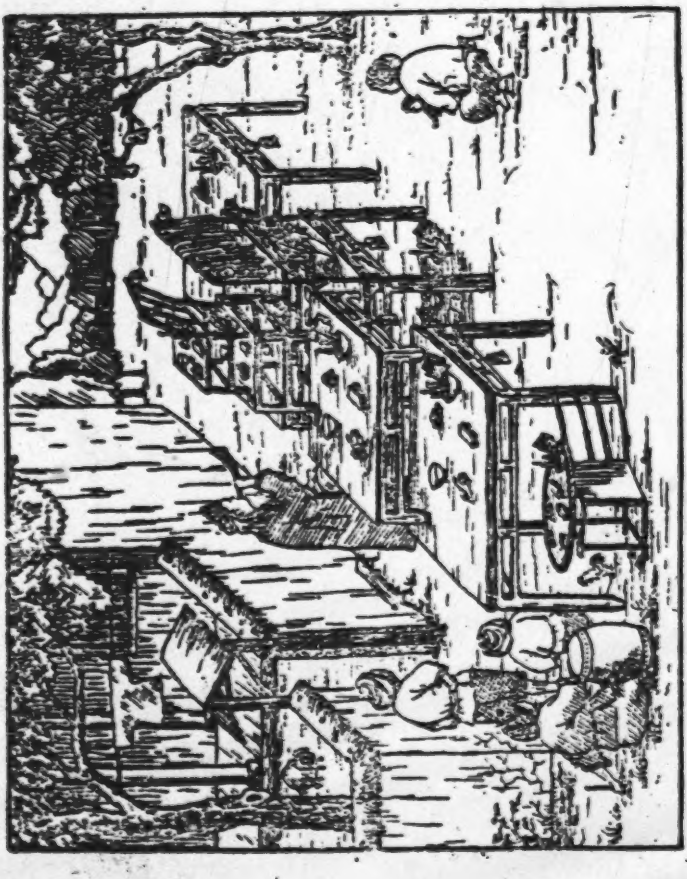
[142 351 291 519]

Illus. 65. Ta Kan Lo, B.

2: Ling & Ruey--250 E-5 (1933) 1947 AE5 Miao AE5

782*
352
351

/167/



Illus. 72. Sacrifice to Kung-an Shen, B.

/263 cont./
361 an influential person. Usually, the houses are distributed over the area singly or in pairs." Abadie (2) reports similarly.

2. Page 158.

The villages of the Meau in Thailand always lie along the upper course of headwater streams and are usually named after them. To make clear my findings concerning the manner of settlement and house construction of the Meau I am reproducing (Ill. 108[1] and Fig. 57) a site plan of the village of Nam Fa [103] (Nam = water, brook, in Thai; Fa = name of the brook).

The village lies on a mountain slope dropping off rather steeply from east to west, which changes into merely a gently sloping plain where a kind of village square has formed. The space in front of the chief's house represents the center of the village. Feasts and dances are held here, the villagers meet here, guests from the neighboring villages stop here. The latter [628 574] are often several days' journey apart; each village therefore represents a self-sufficient community. Nevertheless, during the dry season, visits are made frequently and with pleasure.

All around the village the large trees are cut; it stands [134] on bare loam which, after a heavy rain, turns into a sticky bog in places where it is not steep enough. Behind the houses [241 351] there are small fields and gardens with all kinds of tubers and vegetables, sugar cane, gourds, bananas, and poppies. They are not fenced in and look more like the adjacent dense primeval forest than like planned gardens.

312 Every village is connected by a water line with a nearby source. The water of the source stream pouring down a steep incline is conducted to a trough by means of halved bamboo poles which rest upon forked posts about two meters high and whose partitioning walls have been removed (Fig. 58). /264/ /Fig. 57 appears here./ /265/

361 712 We did not come across any fortified villages among the Meau in Thailand. They had neither gates nor fences, nor definite entrance signs. /Fig. 58 appears here./

1 [See cat 116, P707- ANALYST]

/266 cont./

592 House 8: The father of the house: personal name, Yin; family name, Sen Sun. He is not related to the other villagers and allegedly moved here only because good fields could be laid out here. He looks cretinous, and this is said to have happened after an attack of fever (meningitis?), but he is a good worker, and with his daughter of about 20 he lives in peace with the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses.
2. Granary housing.
3. Stables.
4. Smithies.
5. Rice-field huts.

There are no houses for special purposes, such as cookhouses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 When one steps into a Meau dwelling, he at first gets a very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards, beams, supporting posts, partitioning walls, and all parts of the roof are merely roughly hewn with the ax and show marked irregularities. As binding materials, rattan and bamboo are used exclusively; sawing, nailing, or glueing is unknown. On the other hand, posts and beams are joined in various ways (Figs. 59-62). With a longer stay, however, and more precise

[Text continues on P. 369]

/360 cont./

243 14. Sorghum, negro corn, is of minor importance for Thailand, to be sure, but must be mentioned here for the sake of completeness. Sowing and harvesting take place at the same time as that of maize, which corresponds with the observations made by Savina (1) /see footnote 1 above/ in Tonkin.

244 In general the customs of the Meau here and there seem to correspond with regard to agriculture. Lajonquière (2) [184] /see footnote 2 above/ also mentions a number of kinds and varieties of vegetables, such as beans, peas, gourds, broad [243] beans, cucumbers, and in addition a kind of grass, called [252] "caolien," out of which the Meau there bake cakes. These field products, classified by the author under the name of "secondary cultures," /361/ are planted, according to his description, between the furrows of the maize fields and ripen at the same time as the latter.

• 351 Vegetables, aside from the large-scale cultivation in the fields, are also cultivated in gardens for daily use by the 241 Meau in Thailand. Lajonquière (1) noticed special house- [244]

1. II, p. 310.

gardens in Indochina: "In the gardens, which they arrange around the houses, the Meau harvest radishes, eggplant, [249] beans, peas, and also tobacco in sufficient quantities for their personal needs."

[184] The Meau in Thailand, to be sure, do not plant eggplant, but in the vicinity of their houses they cultivate in particular [245] bananas and fruit trees, such as lemon, lime, and in rare cases orange trees. According to the statements of the author just cited (2) "the houses of the Meau in Indochina, on the

2. Page 309.

other hand, are surrounded by a circle of fruit trees which are not fenced off on the outside." The multiplicity of the [114] kinds of fruit there is clearly expressed in a description by

/361 cont./

351 Savina (3): "There are as yet no fruit trees, but that is still
241
245
114 to come, and, to be sure, next. In the next fruit season one goes to the neighboring villages, stuffs himself with pears, plums, apples, and apricots, 'remembers his mother, sister, and little ones,' and returns home with a full carrying-basket. The pits of these fruits are thrown into the thicket and germinate there. In a few years, fruit trees come up. This is the origin of the fruit trees that are seen around all Meau villages. Not a single one has been planted."

3. II, p. 185.

The author's statement that the fruit trees are not planted, but rather owe their existence to the pits haphazardly and thoughtlessly thrown away, cannot be upheld by anyone who -- as I did -- has seen how carefully the Meau select, plant, and tend their fruit trees.

248 I report on plants used in spinning and dyeing in the chapter, "Handicrafts."

412 The agricultural equipment of the Meau in Thailand will
243 probably be best explained by the drawings. The small crescent-shaped rice-knife (Fig. 268) is typical for the Meau. It is wound around the four fingers of the right hand by means of a string fastened to it, the stalk is seized with the thumb and the third finger, /362/ the cutting edge of the knife is pressed against the stalk with the ring finger and the little finger and cuts it (Ill. 95).1/ These knives vary in size, depending on whether they are intended for children or adults.

412 Other cutting instruments are: sickle (Fig. 271), chopping knife (Fig. 272), and the knife for harvesting poppies (chapter, "Stimulants," Fig. 289). Furthermore, the Meau have at their disposal the ax (Fig. 273), digging stick (Fig. 267), hoe (Figs. 269 and 270), weeding rake (Figs. 274 and 275). The
407 plow, on the other hand, as was described, is not in use among
184 the Meau in Thailand and has already fallen into oblivion, whereas it is still in use among the Meau in Tonkin, in accordance with its geographical feasibility. Abadie (1)

1. Page 310.

1/ [see cat 116, p 645 - ANALYST]

262 /374 cont./
252 Bamboo sprouts, which are cut up and cooked in water,
[351] are very popular. Furthermore, both in the rice fields and in
[245] the small house-gardens, the Meau plant bananas and pomelos, which are only eaten raw, whereas bananas are also roasted or fried in fat. In the gardens or in the poppy fields three varieties
263 of pepper are cultivated, which, like the hot chilies and a whole series of wild fruits, likewise dried and pulverized, are used as spices.

251 The Meau also preserve meat, and, to be sure, either by
[317] /375/ salting it or they let it dry in the sun or smoke it over the
[135] fire. Although salt springs occur naturally in northern Thailand
[171] and the Meau can also observe how the neighboring Lao obtain
[439] salt at such places, the salt needed is purchased from the traders (see the chapter, "Trade") and not obtained locally.

252 Sugar cane is either eaten raw or sugar is made from it,
[262] which plays an important role among the Meau. For this the sugar cane is peeled and cut into small pieces and pounded in the rice mortar. The mass is then cooked for hours in large pans until it is brown and begins to harden.

The Meau also know how to prepare yeast. For this purpose the granular seeds of a leafy plant are pulverized and kneaded to a dough with water. Some of the residue from the last alcohol distillation is added, and everything is left to ferment together for three or four days. Now the mass is dried
[251] in the sun or over the fire and finally poured into bamboo flasks where it is said to keep, ready for use, up to two years.

From all these ingredients, and, I might say, basic foods, the Meau know how to make many composite dishes, a number of which can be called national dishes.

[262] For festive days cakes (tsŭă) are made, three kinds of which are known.

1. Glutinous rice is ground to a fine flour. Now one takes nine parts of this flour and mixes it with one part of cooked and ground tubers. With the addition of water and a little sugar, the dough is kneaded, out of which small flat loaves about 12 centimeters in diameter are made. These are wrapped in green leaves and steamed.

39: Bernatzik--730 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/X cont./

361 Ill. 108. Partial view of the Meau settlement of Nam Fa at the end of the rainy season. In the vicinity of the houses there are gardens with fruit trees, behind them secondary forest on deserted fields, and in the background, the typical monsoon forest of Farther India.

[351]
[137]